AN

Heptaglottologie,

That is,

A TREATISE CONCERNING SEVEN LANGVAGES.

To wit,

The
- Hebrew,
- Greeke,
- Chaldean,
- Latine,
- Arabicke,
- Syriacke,
- Talmudicorabbinicall,

Wherein

The excellencie and the necessity of the knowledge of them is plainely and breifely declared:

By *Edmund Riue* Teacher of the said tongues in *London*.

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TO THE READER.

SOlomon *having admoniſhed, that of making many Bookes there is none end, and forbidding thereby to make any, ſaving ſuch as may be profitable, I conſulted with the Oracles of God concerning the neceſſitie of ſuch a writing as this is, for to be publiſhed, afore I made it: And remembring that the people of God are commaunded to be zealous of ſpirituall gifts, and more eſpecially of Languages,* 1. Cor. 14. 1. 5. 12. 39. 37. *becauſe of the manifold profit of them; and conſidering how negligent this age is therein, and that no Treatiſe inciting unto that ſtudie hath hitherto been ſet forth, and alſo that now ſuch eaſie helps are extant for ſtudents in the originall tongues, as wherby they having a few times inſtructions, may be able to attaine unto the perfection of any of them, very eaſily & ſpeedily through their owne alone practiſe afterward, I haue ſeene it neceſſarie to publiſh this breife diſcourſe touching the ſame. That alſo they which*

haue time and occasion thereunto, may be stirred up unto the learning of them, and that they which unworthily account of such studies, may know the excellency and the necessity of the knowledge of them: and cheifly for the sake of the young gentlemen of our Nation, that they may be provoked for to spend their youth and strength in these most Noble and necessary learnings, to the end that they may become profitable members in our Common wealth. And seeing that men, for the assurance of enioying all possessions and portions, that their naturall parents bequeath unto them, will not be content with the sight of after draughts of the last will and Testament, but will striue to see the very writing of their Parents, the first copy, because of others imperfectiõs that may be; they are to be exhorted also to haue like care for assurance of enioying all the spirituall and heavenly possessions and portions, that their heavenly Father in his will and Testament hath bequeathed unto them, and not totally to rely on translations thereof; (because translatours how learned soever in so great workes may

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possibly sometimes mistake, as experience hath manifested from the many translations that haue come forth from age to age) but to see the very natiue words, the naturall proper and primitiue speech of the same, whence an infallible certainty what the meaning of all is, may be fetched, and concluded on. But it may be obiected, if such as haue spent many yeares in learning the depth of the tongues doe mistake, how should one that farre shorter time hath studied, perceiue the right? Whereunto I answer, that euen as one that hath a long time studied the holy Scriptures may possiblely sometimes erre in iudgment, yea perhaps in declaring those things, whose truth afore he might haue fully knowne, through frailty of memory and the like; and another that not so long a while hath studied, may perceiue his aberration; so is it in the interpretation of tongues, many are the causes why learned men haue sometimes erred, and others that haue come after, although of lesse learning in the generall, yet haue deprehended their slips in some particulars. For the originall Scriptures are as a most curi-

curiously drawne picture, which none can fully in all respects expresse, and the which by how much oftner men doe drawe forth, by so much the liker they doe pourtray it, and even as a stander by or one of lesse skill, may espie a fayling in a draught made by one which hath much more skill, so is it in the observation of translations of the holy Scriptures. Also some originall words having many sundry significations, Interpreters haue rendred according as they understood the meaning of the place, wherein they sometimes mistaking, haue also fayled in the right translation thereof. But hereof more is said in conclusion of this Treatise, unto the learned Reader.

To conclude therefore, as it is better to to see the way with ones owne eyes, than to be led by another, to drinke out of the pure fountaine, thā of rivers from thence, to haue of ones owne, than of another maus; so is it better many wayes to reade divine and humaine writings in their Originall tongues, than in Translations of them, made by others, which comprehended not the full meaning of the authours

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in every place of their writtings. And thus much in Preface unto thee bee it written.

And now unto those that haue beene ſtudents in the tongues, and haue in times paſt, uſed mine helpe. For as much as I haue almoſt ten yeeres profeſſed in this Cittie the teaching of Hebrew *&c. and by the bleſſing of God haue enabled very many for to proceed underſtandly in thoſe authors, by themſelues, I haue thought good alſo to ſignifie (that wheras through God his proſpering of my ſtudies herein, I haue now perfected the methode of teaching the Interpretation of the tongues, which when I firſt began, I had not ſo fully accompliſhed; ſo that now a capable and induſtrous learner may through Inſtruction ſeuen times, or at the moſt ten times, receiue ſuch knowledge in any one of the ſaid Languages, as whereby he may infallibly be able to attaine unto perfection therein very eaſily and ſpeedily by his owne alone ſtudie and practiſe: as much experience hath now already manifeſted, in ſuch as haue ſubmitted themſelues for to proceede according unto the methode*

methode) I haue iudged it neceſſary for to declare vnto you alſo, that if in any wiſe yee are defective in that skill, for which yee came vnto me for to be inſtructed in, if yee pleaſe to repayre vnto me, yee ſhall freely receiue that as will certainely bring you vnto the vnderſtanding of that, wherein you are not ſufficiently yet informed. There is no man that at one time in all perfection ſo ſeeth the manner and matter of any learning, as that he may not increaſe therein, through the multitude of more meditations and practiſes in the ſame. Fare yee well.

Written in my ſtudie at the next houſe vnto *Chriſt Church* greater South-doore, *November* 27. *Anno Domini* 1618. *Et Ætatis meæ* 29.

Readie to Miniſter vnto you in all fidelitie,

Edmund Riue.

S. S. To the Reader,

HEre mayst thou Reader view,
no vayne invented toy;
Nor matter old forged new,
which these times much anoy:
But shining pearles full growne;
yet fit for most to weare,
Whose worth if it were knowne,
no man would count them deare.
For what canst thou demaund,
that can thee more reioyce,
Then playne to understand,
confused Babels *voyce?*
And who knowes not right well,
that Scripture did portend,
How Babels *strength should quell,*
when spirit did discend?
Whose shining light so oft,
doth flourish in our dayes,
Which Syons *peace hath brought,*
to Syons *King be prayse.*
Then firmely set thy minde,
the best gifts to attaine,
For toyes insnares mankind,
and answeres not the paine.

But

But as for envious hand,
which casts the poysoned darte,
From them withhold thine hand:
act not with them a part.
Then shall thine honest heart,
to him most playne appeare:
That offers to impart,
for small, which cost him deare.
As Hebrew, Latine, Greeke,
Chaldee, *and* Arabicke,
And Syriacke *next of all,*
but last Talmudicall.

FINIS.

CHAP. I.

Concerning the excellency and the neceſſitie of the knowledge of the Hebrew tongue.

IF the knowledge of the vulgar languages, as the French, Italian and Spaniſh, (from the comprehending whereof proceedeth little increaſe of diuine wiſdome, or of any neceſſary learning, ſauing only an abilitie to diſcourſe with men of thoſe countries, or to vnderſtand their writings, which for the moſt part, if they bee worthy of the view of the Chriſtian world, are tranſlated into Latine) may be

reputed in any wiſe excellent, then how noble, renowned, and glorious is the knowledge of the Hebrew tongue to bee accounted, wherein God the Father, God the Sonne, and God the Holy-Ghoſt, the holy Angels, the Patriarks, the holy Prophets, Apoſtles, Euangeliſts, the firſt Diſciples of Ieſus Chriſt, our firſt parents Adam and Eue, haue ſpoken: wherein alſo the oracles of Almighty God were firſt written, and all the workes of God in this world moſt properly named, according vnto the nature of the ſame: which alſo is the originall of all other Languages, which haue beene ſpoken vnder the heauen; (for at the deſtruction of the Tower of Babel God did not infuſe new languages into the people, but only did among the vngodly confound their language, which at that time was

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he Hebrew; and out of the confu-
ion th ereof proceeded the ſundry
peaches that were afterwards; &
n the holy family only the *Hebrew*
ongue was preſerued perfect, as
t is manifeſt in Gen. 11. 1. 6. 7. 9.
nd Gen. 10. 25. and from the ety-
nological Dictionaries of *Auena-*
rius, *Crucigerus*, *Martinius*, *Beeman*,
and of others.) In which ſaid lan-
guage alſo, by how much one is
he more perfect, by ſo much the
more familiarly he vnderſtandeth
he holy Scriptures, which in ma-
ny places do ſeeme obſcure in
hraſe vnto thoſe that are not ac-
quainted with the tõgue of them.
And, as it is written of Ieſus Chriſt
n Mark. 4. 33. that he ſpake the
word to the people, as they were
able to heare it; ſo alſo God ſpake
vnto the Fathers by the Prophets,
n words and phraſes, whoſe pro-
per ſignification they well vnder-

ſtood, and which all the Nation of the Iewes familiarly now vnder ſtandeth for the moſt part. In the phraſe of which Language the holy Goſpell alſo, although penned in Greeke words for the Gentiles, was for the moſt part written, as the learned expoſitors of the writings of the New Teſtament doe obſerue; and the tranſlatours in their preface vnto the *Geneva* Bible, doe very well aduertiſe alſo. And although all other tongues haue ſince their beginning ſuffered much corruption, yet this mother-tongue hath remained vncorrupt, cõſerued in the bookes of the old teſtament, which alſo is peraduenture a ſigne of its receiuing againe an vniuerſal continuing eſtimation. And hereunto certaine holy ſcriptures doe ſeeme to ſpeake, as in Iſaiah 19.18. when the Iewes ſhall be conuerted, that

fiue Cities in the Land of *Egypt* ſhall ſpeake the language of *Canaan*. And then the Lord wil vtterly deſtroy the tongue of the *Egiptian* Sea. Iſa. 11. 15. The knowledge of this language is moſt neceſſary vnto the vnderſtanding of the bookes of the old teſtament: and it is impoſſible for any one ignorant of this tongue, to vnderſtand a great part of the old Teſtament perfectly; for as much as it is full of proper names in *Hebrew*, and of manners of ſpeeches peculiar to the *Hebrewes*, and alſo of many alluſions from deriuatiue words, vnto primitiue words, of compounds vnto their ſimples, and of diuers readings, and of innumerable other miſteries, which in a trãſlation cannot ſo liuely be expreſſed, nor of one vnlearned therein ſo much as once conceiued. And this is manifeſt in *Iacobs* ſonnes

names, Gen.29.& 30.& in his pro-
phecie on their names, Gen. 49.
& in *Moſes* bleſſing of their tribes,
Deut. 33. and in very many places
more, which they that are but
ſmatterers in *Hebrew* may per-
ceiue. By Chriſtians skill in this
tongue, purer tranſlations of ſcrip-
ture haue from age to age came
forth, vnto the reuealing of more &
more diuine truth, as it hath come
to paſſe within theſe hundred
yeeres laſt paſt: and not only The-
ologie hath beene thereby more
perfected, but alſo other languages
and learnings by the benefit of the
doctrine of that holy tongue haue
beene much amended, reſtored,
rectified, and more clearely explai-
ned. Euen innumerable are the
helps vnto vniuerſall Learning,
which the skill of *Hebrew* hath
brought and will bring vnto Chri-
ſtendome. Not to ſpeake of the
diuine

diuine frame of the Language, which in the rootes consisteth but of three letters vnto one word, as in the Deitie three persons are but one God, neither further as it were for to treat of the glory and necessitie of the Sun in the firmament, I will euen conclude with declaring what *Guido Fabricius* a learned Romanist hath written concerning the *Hebrew* Bible; whose testimonie, because it is true, and may incite many of that religion vnto a more serious searching of the Scriptures, & vnto a more holy respect vnto the Originals, and for to leaue relying on the imperfect vulgar latine translation, I will set downe: and they are in his prefatorie Epistle on his edition of the *Syriack* Testament in the *Pentaglottall* Bible set forth by *Arias Montanus*, on this wise: *Hoc tantum breuiter de Hebraico Bibliorum con-*

textu dicam, in eo esse tot sacramenta, quot sunt literæ, tot mysteria, quot puncta, totq; arcana, quot apices: et certe nihil in eo prætermittendū est, sed omnia, vel minima quæque, summa cum attentione considerari debent et expendi. Illic siquidem est profunda quædam secretorum abyssus, quæ nunquam potest exhauriri, et in qua doctissimi viri quo maiores progressus faciunt, eo magis suæ ignorantiæ sibimet conscii euadunt: nouis subinde diuitiis emergentibus nouis micantibus gemmis, et in eorum oculos suæ lucis radios diffundentibus, nouis denique rutilantibus astris, et supra eorum mentis veluti horizontem apparentibus quotidie in illo limpidissimo cælo, in illo splendido Dei Volumine, quod non secus diuinis characteribus distinctum et variatum mysteriis vndequaque coruscat, atque ingens et rotundum illud naturæ volumen claris syderibus, quasi literis quibusdam

aureis

aureis exornatur. Neque ad res diuinas duntaxat cognoſcendas, ſed etiam ad humanas ſcientias facile comparandas plurimùm conducit huius Linguæ notitia. Si quis enim diligenter vim verborum eius perpendere voluerit, & etymologicam eorum energiam perceperit, conſtanter affirmare auſim, eum hoc modo plus profecturum in vera rerum naturalium cognitione, quàm ſi vniuerſam doctrinam Ariſtotelis, Theophraſti, Plinii, Dioſcoridis, *& id genus Auctorum fideli memoria complexus ſit.* In Engliſh thus: This onely briefly I will ſay concerning the Hebrew Text of the Bible, that there are in it ſo many Sacraments, as there are letter s: ſo many myſteries, as points: and ſo many ſecrets, as titles: and certainly nothing in it is to be paſſed ouer, but al things, euen euery the leaſt, ought to bee conſidered and weighed

weighed with very great attention. For becauſe there is a certain profound bottomeleſſe deepneſſe of ſecrets, which neuer can bee drawen out: and wherin the moſt learned men, by how much they make the greater proceedings, by ſo much they become to their owne ſelues, the more priuie of their owne ignorance: new riches, from thence now and then ſhewing themſelues forth, new pearles glittering, and ſcattering abroade the beames of their light into their eyes: in concluſion, new ſtarres bright ſhining, and appearing as it were aboue the horizon of their mind daily in that moſt cleere heauen: in that moſt ſhining bright Volume of God, which none otherwiſe diſtinguiſhed with diuine Characters, and interlaced with myſteries euery way gliſtereth, than that wonder-

full

full great and round Volume of nature is garnished with bright ſtarres, as it were with certaine golden letters. Neither to know diuine matters onely, but alſo to get eaſily humane learnings: the knowledge of this Tongue furthereth very much. For if any one diligently will throughly examine the force of the wordes thereof, and will comprehend the etymologicall efficacie of them, I durſt bee bold conſtantly to affirme, that he by this meanes ſhal more profit in the true knowledg of naturall things, then if hee in faithfull memorie comprehended the vniuerſall doctrine of *Ariſtotle*, *Theophraſtus*, *Pliny*, *Dioſcorides*, and of the Authors of that ſort. But as yet no man hath publiſhed how out of the Hebrew Bible, the nature of all things in the world may be knowne: ſome there are

that

that ſay they doe know it: And likewiſe as yet the Chriſtian world is ignorant of more things contained in that moſt holy Volume, as of the notes and words muſical, of the Poetrie, of the ancient pronuntiation, of the proper ſignification of the names of ſundry creatures, and how to write with accents; of all which, men of former and latter times haue endeauoured to finde out the reaſon, but there is none as yet that I can heare of in all the Chriſtian world, that hath learned the myſterie of any one of the ſame. But in the next Age, wee expect the knowledge therof from the Iewes when as they come vnto the acknowledging of the Goſpel of Ieſus Chriſt: at which time a very great increaſe of diuine Learnings will come vnto vs Gentiles, through their aduniting, as the holy

holy Prophets haue often mentioned, and S. *Paul* in Rom. 11. And becauſe it appeareth out of the holy Scriptures, that God by the Miniſterie of the Chriſtian Gentile Doctors will conuert the Iewes, as it is written, Iſaiah 60. 10. And the ſonnes of ſtrangers ſhall build vp thy walles. Therefore it is neceſſarie for Chriſtians perfectly to vnderſtand, write and ſpeake their Language, wherein they may miniſter vnto them meanes of their reformation. And it is reported, that the Iewes will reade any thing publiſhed in their Language, becauſe they think that all ſuch Writings doe concerne them. To conclude, ſeeing that ſo ſuperexcellent is the glorie of the Hebrew tongue, and ſo abſolutely neceſſarie is the knowledge thereof for Chriſtian Teachers, therefore it con-

concerneth euery one for to couet earneſtly this ſpirituall gift, and to ſeeke for to excell therein, vnto the edifying of the Church, the body of Ieſus Chriſt, as it is commaunded in 1. Cor. 14. 12. Eph. 4. 12. And thoſe that delight to ſpeake in Tongues, ſhould principally affect for to ſpeake in this, the moſt noble, eloquent, ſignificant, and glorious of all other: and ſometimes to ſpeake in a politicall ſtyle like *Moſes*, ſometimes in a Philoſophicall ſtyle like *Iob*, ſometimes in a parabolicall ſtyle like *Salomon*, and *Ezechiel*, ſomtimes in a courtly loftie ſtyle, in the height of eloquence as doth *Iſaiah*, ſometimes in a mourneful bewayling ſtyle as doth *Dauid* and *Ieremiah*, ſometimes in a poeticall ſtyle, as are the Songs of the holy Scripture, ſomtimes in an hiſtoricall ſtyle, as are the bookes of *Ioſuah*, *Iudges*, *Samuel*.

muel, the Kings, and the *Chronicles*, and others: ſometimes in a myſticall ſtyle, as the Prophet *Daniel* is in: and ſometimes in a low plaine ſtyle, as is *Amos* in, and moſt of the other ſmaller Prophets. Herein is the excellencie of ſpeech, for to ſpeake like vnto the glorious God, Creatour of heauen and earth, and like vnto our Lord Ieſus Chriſt, and the holy Angels, and the Patriarches of this world, and like the Secretaries of the eternall God, King of kings, and Lord of lords. And hereunto the holy Ghoſt counſelleth vs, ſaying in 1.Pet.4.11. *If any man ſpeake, let him ſpeake as the Oracles of God.* 1.Cor.2.13. *Which things alſo we ſpeak, not in the words which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall.* 1.Tim.6.3. *If any man teach otherwiſe,*

wise, and consent not to wholesome words, euen the wordes of our Lord Iesus Christ, and to the doctrine which is according vnto godlinesse: He is proud, knowing nothing, but doating about questions, and strifes of words, whereof commeth enuie, strife, railings, euill surmizings, peruerse disputings of men of corrupt minds, and destitute of the trueth, supposing that gaine is godlinesse: from such withdraw thy selfe. And to the Law, and to the Testimony, if they speake not according to this word, it is, because there is no light in them. Isay 8. 20. All the words of the pure Hebrew toung should Christian Teachers haue in perfect memorie, because they are euen euery one in title and iod a mysterie of Diuinitie, and the most certaine explanation of the works of God. And the saying of Iesus Christ in *Iohn* 3. 34. is euer to bee remembred:

bred: *That he whom God hath ſent, ſpeaketh the words of God.* Which places of Scripture, and the like other before cited, though I am not ignorant, that they are properly to be vnderſtood ſpiritually, yet haue they beene by ſome of good learning, and I thinke wel may be applied to the literall and primitiue ſenſe.

Chap. II.

Of the Greeke.

NExt in dignitie vnto the Hebrew, is the Greeke, whoſe excellencie, becauſe it is better knowen vnto the world, I will the briefer ſpeake of it. And it is a renowned Tongue principally, becauſe in it the glorious Goſpel of Ieſus Chriſt, the eternal Sonne

of Almightie God, was originally written, and is beſt vnderſtood: and from it, as the moſt pure fountaine, the Tranſlations therof haue from age to age more purely flowed. It is the moſt copious of all Languages, wonderfully fruitfull both in deriuatiues and compounds, yea it is of ſuch a veine, as ſcarce there is any end of the extent thereof. Alſo, it is the moſt fit and ſignificant for to expreſſe in it all the affaires of this preſent world: foraſmuch as once it was of a very large vſe, during the time of the Greeke Monarchy, and the flouriſhing of Athens,; yea then, and ſince that time, it hath ſo affected the Tongues of all the principaller Nations, as that they haue, and doe vſe many words from thence: as it is to be ſeen in the Chaldean, Syriacke, Arabicke, Talmudico-

rabbinicall,

rabbinicall, Latine, our Engliſh, &c. yea the better halfe of the Latine Tongue is originally Greeke: yea further, ſuch a libertie Latiniſts doe now take, as that there is ſcarce any Greeke word, which they will not ſometimes latiniſie. Not to ſpeake how that all the liberall Arts, yea vniuerſall Learning hath beene originally propagated vnto vs foorth of this Tongue; and how that none can perfectly vnderſtand the Latine, without the skill hereof; yea that none ſcarcely vnderſtandeth clearely any thing that hee ſpeaketh of ſcholaſtical matters, without the knowledge of this Language, becauſe that a great part of our Engliſh Speach is originally Greeke: I will conclude of it, that it is abſolutely neceſſarie for to be learned of all manner of profeſſours, and it is requiſit, that Chri-

ſtian Teachers at the leaſt ſhould haue in memorie all the Greeke words of the new Teſtament, becauſe that in them lieth a greater Emphaſis and ſignificancie, than any Tranſlation can expreſſe. Yea further, the holy Ghoſt hath vouchſafed for to mention it ſundrie times in the new Teſtament, as of the renownedneſſe thereof, and to ſet it next vnto the Hebrew, as in Reuel. 9. 11. and elſewhere oftentimes. Whence alſo it may appeare, as by experience we alſo obſerue, that hee which throughly vnderſtandeth the Hebrew and the Greeke, is able euen by his owne alone induſtrie, hauing the bookes neceſſarie, for to attaine vnto the knowledge of any other Language in the whole world: ſo wonderfully doeth the knowledge of theſe two Tongues ſharpen the wit, enlarge the capa-

citie,

citie, and prepare the mind for to conceiue any other liberal Learning whatsoeuer: Also is it not excellent for to speak of the matters of the glorious Gospel in the proper words of the Gospel, and of the liberal Arts and Learnings in their original Language? Let him that doubteth of the necessitie of the knowledge of this Language, reade but the verses that are theron set in the beginning of *Cleonards* Grammer, where he shal see it truely deliuered; that vnto the knowledge of euery necessarie Learning, the Greeke tongue is requisit for to be learned. Also it is vnto vs the best Interpeter of the Hebrew tongue, for as much as by the new Testaments Translation of many places of the olde Testament, and by the Septuagints Translation of the whole; we attaine vnto an assured know-

ledge of the interpretation of moſt Hebrew: and likewiſe wee are much furthered vnto the vnderſtanding of the holy Scriptures, by the labours of the Greek Writers: How neceſſarie the knowledge of this Tongue is for Phyſitians, Philoſophers, Mathematicians, Antiquaries, and the like, it is well knowne to all, becauſe that their principal teachers, as *Hippocrates*, *Galen*, *Ariſtotle*, *Ptolomee*, *Euclide*, &c. are originally in Greeke, and their doctrines can neuer be certenly fully known without the knowledge of their owne proper words. Finally, the Grecke, as it hath a kind of primitiue words in it ſelf, from whence others are deriued, ſo alſo it hath his originall from Hebrew: and how, it is declared by *Auenarius* in his Hebrew Dictionarie: and *Martinius* in his etymologicall Greeke

Greeke *Lexicon* giueth instance thereof also. This Language hath many differences in terminations, &c. tearmed Dialects, & the part of it sanctified for to expresse the Gospel therein, differeth in Syntaxis from the heathen Greeke. As therefore it was the wisedome of God for to reforme it vnto the Hebrew phrase, so we (if we wold write or speake it in the best manner) are to imitate the diuine example thereof, according as wee are commaunded to doe in all things.

Chap. III.

Of the Chaldean.

THe third Language necessary to be learned, is the Chaldæan, called also the Aramean or Syriacke.

riacke. And this Tongue reſembleth much the Hebrew, and therefore it is the more excellent. It was of much account in the world during the time of the Chaldean Monarchie, ſo that the noble Iewes could ſpeake it, as appeareth out of *Iſaiah*, 36. 11. where it is ſaid that *Eliakim*, and *Shebna* and *Ioah*, ſaid vnto *Rabſhakeh*, *Speake, I pray thee, vnto thy ſeruants in the Syrian Language, for wee vnderſtand it.* It was that wherein the kings of Babel ſpake, as appeareth in the bookes of *Daniel* and *Eſra*. And it pleaſed the holy Ghoſt to cauſe ſome Prophecies for to be written therein originally, as from Dan. 2. 4. vnto the end of the ſeuenth chapter. And likewiſe much of *Eſra*: and therefore it is of abſolute neceſſitie for to be learned. Yea in *Geneſis*, *Ieremiah*, and elſe-where, the holy Ghoſt hath

hath ſpoken in Chaldæan: And alſo it remained in account after that the Chaldæan Monarchie was ſubdued: ſo that the Perſian princes ſubſtitutes did vſe it, and letters were written to and fro therein, as it is recorded in Ezra, chap. 4. 7. &c.

Furthermore, there is extant in it, a paraphraſticall Tranſlation euen of all the old Teſtament, which greatly furthereth vnto the vnderſtanding of the Hebrew text. And it is of great authoritie with the Iewes, and of much eſtimation among all learned Chriſtians. *Buxdorfous* Hebrew Profeſſour at Baſill, is now publiſhing the Bible, wherein the Chaldæan Paraphraſes are, and (as it is reported) the Venetian Edition of them is now in reprinting. Thus the meanes of the knowledge of the will of God vnto vs

mankind daily more and more aboundeth. But of the profite of the Chaldean Bible, thou mayest further reade in my booke titled, *Targum in Cantica Canticorum.*

Chap. IV.

Of the Latine.

And thus much concerning the Languages originall, wherin the word of God was first written, and from Copies wherein it hath been, and is daily more and more rightly translated vnto the world. Now touching the Latine, the excellencie and the necessity of the knowledge wherof, it is vnnecessarie in many words to declare, seeing that all wise people of Christendome doe sufficiently know it, and attaine it.

For

For it is impoſſible for any Engliſh perſon throughly to vnderſtand his own language, to ſpeake or write it rightly, without the skill of Latine, becauſe moſt Engliſh, eſpecially that which concerneth learned matters, is deriued from the Latine immediatly. Experience ſheweth, how that moſt ignorant of this Tongue do in diuine matters, and ſcholaſtical buſineſſes, ſpeake oftentimes they know not what, and reade and heare what they vnderſtand not. Whereas contrariwiſe, they that grammatically doe skill this Tongue, doe orderly vnderſtand, write and ſpeake matters, and are capable of any ſuperiour learning, haue their wits much ſharpened, their memories much confirmed, their iudgements much rectified, yea they are able to trauell in any place of the Chriſtian world, they

can

can reade the vniuerſall learning propagated in Chriſtendome, becauſe it is all ſet foorth in this Tongue, yea thoſe that rightly skill this Language, are euen able by their owne alone practiſe, for to attaine vnto any other learned Tongue, art or Science: ſo plaine are the meanes now, whereby all vſuall Learning may be attained. Yea by the alone true knowledge of this Tongue, a good wit wil indifferently manage any buſineſſe that now is appointed for to bee managed in a Chriſtian Commonwealth. To conclude, ſo excellent and neceſſary is the knowledge hereof, that who ſo wanteth it, although he bee wiſe, and in many knowledges skilfull, is reputed notwithſtanding vnlearned. Finally, the holy Scripture dignifieth it, and ſetleth it in the third place of excellencie of Lan-

guages

guage, Iohn 19. 20. becauſe of the generall vſe it had and hath in this preſent world.

Chap. V.

Of the Arabicke.

HOw noble a Language the Arabicke is, for the vſe therof in vniuerſall Learnings and affaires, it hath now a good while beene manifeſted vnto the world, yea it was decreed by the Councell at Vienna, that it ſhould bee profeſſed in Vniuerſities: ſo great commodity they ſaw in their wiſdomes would ariſe thence. And certainely, manifold is the profite of the knowledge thereof: for it furthereth vnto the profounder vnderſtanding of the Hebrew, which

which it ſomewhat reſembleth, and from whoſe rootes it much ſprouteth. The Arabicke Tranſlation of the Scripture, whereas it was ſet foorth neere vnto the dayes of the firſt Diſciples of our Lord Ieſus Chriſt, doth much illuſtrate many Texts: and whereas the Greek copies through Writers negligence in former times afore Printing was vſed, haue diuers readings, by the Arabicke Tranſlation it may appeare, which is the auncienter. And in Reuel. 1. 10. the Arabicke readeth: *I was in the ſpirit on the firſt day of the weeke*: The which teſtimonie is of ſome woorth for to prooue, that the keeping of our Sunday for the Sabbath day vnto the alone ſeruice of Almightie God in Ieſus Chriſt, is not an humane tradition, but a diuine ordination. Alſo whereas the Doctors

ctors of the Church of God, are not onely to haue a continuall care for the publiſhing and pure conſeruation of the word of God among people conuerted, but alſo to endeauour by all meanes poſſible, that the wayes of God may be knowen vpon all the earth, and his ſauing health among all nations, and that all the ends of the earth may feare him, Pſal. 67. and that the Name of the Lord may be but one, as it is foretolde ſhall be, in Zechariah 14. 7, 8, 9. It is therefore neceſſarie to be able, at leaſt for to write in the generall Tongue of thoſe Nations, that ſo the knowledge of Almighty God may bee conueyed among them. And of all Languages the Arabicke is of moſt generall vſe among them, euen as the Latine is in Chriſtendome. How neceſſarie the knowledge of this toung

is for Phyſitians, Philoſophers, Coſmographers, &c. the learned doe well know: And I referre the ſtudious Reader for to reade through M. *Herpeus* Oration touching it, and his Preface of it, afore his Arabicke Grammer.

CHAP. VI.

Of the Syriacke.

THis Language alſo hath his proper renowne and vſe: for although it be a Language of the feweſt words, yet it is daughter of the holy mother Hebrew, and holdeth a candle towards her, that by the benefit hereof that Queene of Spaech may bee the better vnderſtood. It deſcendeth alſo much from the Chaldæan, and commeth neere vnto it, ſo that

that ſome doe repute it but a Dialect from the Chaldee: and yet it admitteth a diſtinct Grammar and Dictionarie. In this Language the new Teſtament is all extant among vs, ſauing the booke of the Reuelation, the ſecond Epiſtle of *Peter*, the Epiſtle of *Iude*, and the two latter Epiſtles of Saint *Iohn*, and ſome certaine verſes of the Goſpell of Saint *Iohn*, and of the firſt Epiſtle of him: whereby it appeareth to be very ancient and of the more authoritie: and as it illuſtrateth many hard Greeke words, and phraſes, and giueth light among the diuers Readings which are the auncienter, ſo alſo it liuely expreſſeth with what letters originally the Hebraicall words of the new Teſtament are to be conceiued and written: as for example in Mat. 2.23. He ſhal be called a Nazarene, which name

is deriued from the places aforenamed Nazareth, and not to signifie a Nazarite, (whose middle roote letter is not the same, as the middle roote letter of Nazarene is) as some illiterately haue written and spoken: and this is apparant in the Syriacke, Arabicke, and Hebrew text thereof. This Language is also famous, for that in it our Lord Iesus Christ spake: For in his daies of being on earth the Iewes had lost the vulgar vse of pure Hebrew through their long captiuitie in Babylon and thereabouts, and the domination ouer them, which the Persians, Greekes and Romans had, whose words became to bee vsed sometimes of them. And the Syriacke now so called distinctly from that which commonly called Chaldæan, is an vnperfect Chaldee, mixed with many Hebrew, Greeke,

and

and Latine words declined into a corrupt Chaldee termination. Also there are many Syriacke words in the new Testament some interpreted in Greeke, as Marke 15. 34. *Eloi, Eloi, Lamasabacthani*: And some not interpreted, as 1. Cor. 16. 22. *Maranatha*, which although by the knowledge of the Chaldean they may bee in somewise vnderstood, yet being seene in their owne original Character, they are more liuely and literally perceiued and interpreted.

CHAP. VII.

Of th. Talmuaicor rabbinicall.

THis M. *Shindeler* reckoneth for a distinct Speach from all the rest, in his Pentaglottall Dictionarie. And the truth is, that

the Rabbines of latter ages doe not write all in pure Hebrew, but haue deuiſed many wordes, and do themſelues deriue many from the Hebrew, which ſomewhat after the old Hebrew manner they doe expreſſe: and likewiſe they vſe many words of other Languages, and doe Hebrewſie them. Furthermore, the auncienter Iewes called the Talmudiſts, did Chaldaize oftentimes, by deriuing words from the Chaldæan, and by coyning words into the Chaldean, and by writing Hebrew Chaldaically, Syriacally, and the like: Alſo they haue many kinds of ſpeaking and writing diuers from pure Hebrew: and their Hebrew is much according vnto our common Law-latine. And euen as one that well vnderſtandeth Latine, can with little helpe vnderſtand any Law-latine booke

or

or writing, how full of abridged words ſoeuer, ſo alſo hee that well grammatically vnderſtandeth pure Hebrew, will be quickely able, hauing neceſſarie bookes thereunto, for to vnderſtand any Rabbinicall or Talmudicall writing. But in reading thoſe books Students are to bee ſparing, becauſe that Chriſtian Doctors haue and doe farre better expound the books of the old Teſtament, than the vnbeleeuing Iewes: becauſe vnto this day, when *Moſes* is read, the vaile is vpon their heart, 2. Cor. 3. 15. 13. 14. ſo that they do amiſſe interpret much. But yet in places not concerning Ieſus Chriſt, where alſo they contradict not the truth reuealed in the bookes of the new Teſtament, their ſentence touching the grammaticall and hiſtorical meaning of many words and ſpeaches

is probably for to bee receiued. And the trueth is, that for the letter of the olde Testament, much credit is to bee giuen vnto them, because that vnto them were committed the Oracles of God, Rom. 3. 2. And how carefull the vnbeleeuing Iewes haue beene euer, and now are, in keeping perfectly pure in euery iod and title, the bookes called the olde Testament, from age to age it hath bin well knowne. Wherefore as it is excellent to read rightly Hebrew bookes written without vowels, (as there is one Chapter originally so penned for the most part, *viz.* Num. 7.) so also is it necessarie to vnderstand the writings of the Iewes, for the fuller vnderding of many words and matters mentioned in both Testaments, which by collation of Scriptures, and by other Antiquities, writings

cannot

cannot ſo fully be comprehended. *Buxdorfius* telleth of many moſt excellent bookes among them, which as yet Chriſtians haue not receiued: and it is probable. And it is very likely alſo, that when the Iewes ſhall come vnto the faith of Chriſt, and out of all parts of the world ſhall bring together all knowledge which they haue receiued from their Fathers (who excelled all the world in knowledge, and from whom all diuine knowledge proceeded immediatly vnto all other nations on the earth) that then Chriſtian Gentiles ſhall in vniuerſall learning receiue a fuller light: and many bookes of *Salomon* perhaps, and others mentioned, which were not holy Scripture, but written through diuine illumination aſſiſting, for the worlds common vſe, ſhall bee brought to light,

which now are thought vtterly to be for euer loſt. And many Scriptures doe ſeeme to intimate thus much, as Iſaiah 60. and Iſa. 25. 6, 7, 8. and Iſa. 30. 26. 29, &c. Dan. 12. 4.

CHAP. VIII.

An Appendix concerning the Perſian, &c.

MAſter *Herpen* at Leiden profeſſeth to teach the Perſian, Ethiopian, and Turkiſh tongues, beſides the Arabicke; whoſe vſes appeare thus to be. In the Perſian the fiue bookes of *Moſes* are extant: in the Ethiopian the booke of Pſalmes, and the new Teſtament are publiſhed in print: And to ſee how vnto theſe Nations thoſe Scriptures were tranſlated, wil

will giue light vnto the knowledg of thoſe places where Antiquities helpe is deſired. Beſides, in the booke of *Eſther* are ſome Perſian words, which the Hebrews vſed, becauſe of their ſubiection and habitation among the Perſians: which wordes moſt natiuely are vnderſtood out of the Perſian Dialect. There are moreouer in the old Teſtament Egyptian wordes, as *Zaphnath*, *Paancah*, Gen. 41. 45. and names Aſſyrian, Armenian, &c. into all which tongues, when the Goſpel was firſt preached, the Scriptures were tranſlated, as it is recorded. And if all the auncient Tranſlations of the Bible could be had with meanes, whereby the tongues of them might be vnderſtood, what a furtherance would they bring vnto the vnderſtanding of many hard places? Into the Turkiſh the Arabicke is inter-

preted

preted, as with vs Latine Dictionaries are expounded into English Therefore they that will reade ouer all Arabicke volumes, haue need of Arabicoturcicall Lexicons, wherein more Arabicke wordes are, than in those Dictionaries which are now thereof published amongst vs : and in those Countrie Dictionaries they are most naturally explaned. To conclude all, by the benefite of Tongues, the word of God was carried vnto euery Nation of the earth, Mat.28. 19. Rom. 10. 18. By the benefite of Tongues it is kept perfect, and restored where it was imperfectly translated : by the benefit of Tongues much antichristian darkneſſe hath beene expelled : And by the benefite of Tongues, when as all the nations of the earth become obedient vnto the Gospel of Christ, and one com-

communicate vnto another all knowledge of God, his word, and workes, which they haue receiued and retained since the world began, will there not be a greater measure of diuine and humane Learnings in the world, than now is as yet diuulged? Seeing then that so much skill in Tongues is requisite vnto the perfect vnderstanding of the booke of God, besides the knowledge of the Liberall Arts, and Cosmographie, and Chronologie, &c. How studious in these necessary Languages ought all to be, that desire to know and teach the whole counsell of God vnto mankind? Likewise, how is a learned Ministerie for to be respected? and how thankfull vnto God ought wee to be, for being bred and conserued in a kingdome, where vniuersall Learning is so highly aduanced?

How

How earneſtly of Chriſtians are theſe gifts to be receiued and affected, that God the beſtower of euery good gift, may be glorified, we may be edified, and the reſt of the world co-united into Ieſus Chriſt, vnto whom, with the Father, and the holy Spirit, be glory for euer. *Amen.*

Ad Lectorem literatiorem.

MAgiſter Valentinus Shindelerus *Hebraiſtarum facilè princeps, in Lexico ſuo Pentaglotto, cauſas hallucinationum interpretum veterũ, in Sacroſanctis Bibliis tranſferendis, apprimè indagauit; et ex eo* Engelbertus Engels *in præfatione ad illud Dictionarium longè nobiliſſimum, aberrationes iſtiuſmodi, producendo complures inſtantias, dilucidiſſimè, et ad lectoris eximium emolumentum, perdoctè connumeravit. Cuius verba, tui grâtia, qui fortaſſis*

sis Epistolam illam non legisti, excerpam, ut à te perpendantur, et abhinc intensius exemplarium primitivorũ indefessæ scrutationi incumbas pro virili.

Sunt itaque interpretes (ut recenset ille) hallucinati, vel quod Biblia nacti fuerint punctis carentia, vel quòd literas pro literis propter similitudinem, eamque vel figuræ, vel soni acceperint, vel quòd dictionem pro dictione, ob vocis itidem similitudinem, literam aut omittentes, aut inserentes, aut transponẽtes legerint, vel quòd unam dictionem in duas discerpserint, et contra duas in unam contraxerint, vel quòd propria appellatiuè, et contra appellatiua propriè acceperint, vel denique quod ad vocum quarundam significationes, non in sancta lingua, sed in aliis, maximè Chaldaica, usitatas respexerint. Nonne ideò absolutè necessum est, textum originalem ac authenticũ intel-

intelligenter inſpicere, adeuendum Diuini verbi veritatem, eandemque proferendum in apricum, quum lapſibus multifariam Tralatores fuerint, & adhuc ſint obnoxii ? reuerendus ille Pater Auguſtinus *de doctrina Chriſtiana, lib. 2. cap. 11. inquit: Latinæ linguæ homines, duabus aliis ad Scripturarum diuinarum cognitionem habent opus, Hebræa ſcilicet & Græca, vt ad exemplaria præcedentia recurratur, ſi quam dubitationem attulerit Latinorum Interpretum infinita varietas. Et cap. 12. Quis Interpretum vera ſecutus ſit, niſi exemplaria linguæ præcedentis legantur, incertum eſt. Et alibi: vt veterum librorum fides, de Hebræis voluminibus examinanda eſt: ita nouorum veritas, Græci ſermonis normam deſiderat. Plura teſtimonia ex eodem, aliiſque præcipuis Doctoribus Eccleſiæ, ad demonſtrandam neceſſitatem intelligendi interpretationem*

Ec-

Ecclesiasticarum Linguarum huc adducerentur: at hæc sufficiant subintelligenti. Vidimus, quantum lucis in mysterio pietatis notitia sacrarum Dialectorum, intra centum annos proximè præteritos peperit orbi Christiano: & quis non perspicit, in encyclopædia plus scientiæ eandem indies esse parituram. Ast à te (Lector literose) peto, vt haud aspernetur hæc Glottologia, *scripta a me iuuene, laureâ literaturæ non insignito. Quòd si rudis sum sermone, non tamen omnino sum rudis cognitione, quippe qui in re hagiographica, ferè ab incunabulis quadantenus fui enutritus. Deo autem habetor gratia per Iesum Christum, quòd mihi homuncioni vnum talentum concredidit: quo alia vt lucrer, omnes neruos viresque interdiu ac noctu diuina gratia assistente fideliter intendam. Denique, non sum nescius, Sutellocaptiotricas, Sciolosque Philtris ethnicorum inebriatos,*

tos, nil nisi anthroposophiam olentes, hunc meum Tractatulum vilipensuros: è diuerso autem, omnes cordatos, theopneustorum Voluminum candidatos, & Messiam intimè colentes, & cœlestis sapientiæ propagationem sincere competentes, hanc opellam hagioglottologicam æqui boniq; consulturos. Illis igitur collyrium, quo inungant oculos, vt suam videant insciriam, & fiant certò sapientes: his verò spiritualium incrementum, & omnimodam in Iesu Christo perfectionem, exopto, & precabor.

Vale.

FINIS.

A

CATALOGVE OF ALL OTHER NOBLE LEARNINGS,

briefly ſhewing the neceſſity of the knowledge of them alſo.

Adioyned,

That young Students may ſee, *in what, and how many ſtudies they ought* alſo to be conuerſant, for the per-*fecter vnderſtanding of the holy Scriptures.*

By *Edmund Rive* Teacher of the Hebrew, *&c.* in *London.*

OF THE SEVEN LIberall Arts.

Of Grammer.

THis art is called the key of languages: & rightly: for who ſo skilleth the Grammer of a language, is able by himſelfe (haning the neceſſarie Bookes therunto) for to attaine vnto the perfection therof. The nobleneſſe of Grammar conſiſteth herein, namely, in that it examineth euery word of an Author, euen vnto a letter: and fetcheth out the proper and natiue ſignification of euery word and ſpeech. Very imperfectly and vncertainly doe they reade an Author in any originall Tongue, which doe not ſoundly vnderſtand the Grammar thereof: Ieſus Chriſt and his Apoſtles interpreted the

bookes of the old Teſtament grammatically, firmely teaching from the very words and letters of the ſame: as in Gal. 3. 16. 1. Cor. 15. 27. Mat. 4. 4. 7. 10. Mat. 9. 18.

Of *Rhetoricke.*

THe greateſt part of the holy Scriptures is written in diuine Rhetoricke: As all the Song of *Solomon*, almoſt all of the Prophets, and of the Reuelation, &c. and in Reuel. 11. 8. the Scripture ſaith, that it ſpeaketh common names ſometimes ſpiritually, that is, not in the naturall, proper and common acception and vnderſtanding of men, but in a figuratiue tranſlated, and myſticall ſenſe. Alſo in Gal. 4. 24, &c. it is ſaid, That there ſpects, names, and actions of ſome of the women and children of the Patriarchs are an Allegorie, whereby it is otherwiſe meant, than the words doe properly import: ſo that ſometimes wee are to leaue the genuine and naturall ſignification of ſome

ſome Scriptures, and to vnderſtand them in a figuratiue and ſpirituall maner, as they doe elſewhere expound themſelues. But we may not any where depart from the proper literall ſenſe of any word, vnleſſe that ſome other Scripture neceſſarily requireth thereunto. For if this principle were granted, that of any place the ſignification, which the words vnto all naturall mens vnderſtanding doe plainly and properly deliuer, may be left, and another made according vnto ſuppoſition, may bee receiued, then would the interpretation of Scripture be infinite, and mortall man could neuer in any thing certainely know the will of the Almightie God vnto him. Alſo humane writers doe often vſe Rhetoricke: ſo that vnto the right vnderſtanding of them alſo, the knowledge of this Art is moſt neceſſarie. Many other profits it affordeth, wherof reade the Writers on it.

THis is called the Art of arts, and worthily, becauſe it tendeth for to bring vs vnto that wiſedome of vnderſtanding in writing and ſpeaking, which God in the beginning gaue vnto *Adam*, and whereof all ſince haue come ſhort through tranſgreſſion. The vnorderly propounding and anſwering, which all they make that want it, their iniudicious, immethodicall, and prepoſterous proceeding in euery Learning, their vnabilitie of defending trueth againſt ſophiſters, their ignorance of what they ſay, and whereunto for to prooue or diſproue it tendeth, how directly or indirectly, their proneneſſe for to bee led into error, and many other imperfections in their naturall reaſon, ſufficiently confirmeth the neceſſitie that all haue of it: Alſo the holy Scriptures are all written in Logicke, that is, in the perfection of a reaſonable order and methode, as it may be obſerued in Gen. 1, Luke 1. and euery where elſe. Alſo Chriſt

Christ in Iohn 5. 47. syllogistically concludeth, and *Paul* oftentimes. Furthermore, it much furthereth the wit, inuention, iudgement, and memorie, it enlargeth the conceit and comprehension, and it maketh those that are euen fooles for to become wise: it vnspeakably helpeth vnto the vnderstanding of all the Scripture, and other profits also it hath, whereof reade the Writers on it.

Of Arithmeticke.

HEreby can more numbers bee cast vp into one summe, &c. in an houre, then by naturall counting can be in a day. Also without the skil hereof, neither Geometrie, Cosmographie, nor Chronologie can bee throughly learned, and so consequently many Scriptures, as will appeare afterwards.

Of Geometrie.

ARchitecture, the knowledge of the quantity of possessions, the

myſterie of *Noahs* Arke, of the Tabernacle deſcribed by *Moſes*, of *Solomons* Temple, of the nine laſt Chapters of *Ezechiel*, of the new Ieruſalem, and of many other moſt glorious Scriptures, cannot poſſibly be vnderſtood without the helpe of this Art. Alſo the many wonderfull matters that cunning Geometricians doe effect, doe demonſtrate the nobilitie hereof.

Of Aſtronomie.

HOw the Sunne ruleth the day, and the Moone the night, the meaning of the Booke of *Iob*, of the Pſalmes, and of many other Scriptures, can none poſſibly tell, without the helpe of this Art: ſee *Iob* 38. 31. 32. 33. &c. The knowledge of the Heauens, and the Vertues of their bodies, is right wonderful, and of vnutterable profit.

Of Muſicke.

FOr to vnderſtand the titles of many Pſalmes, as of Pſal. 4. 5. 6. 7. 8. 9. &c. and

and of many Scriptures, the knowledge hereof is moſt neceſſarie: alſo it being vſed in the feare of God, doth much further health of the body and ſpirit.

Of naturall Philoſophie.

IN Pſalme 111.2. it is ſaid, That the workes of the Lord are great, to bee ſought out of all that haue pleaſure therein. We ſee that *Adam*, *Noah*, *Moſes*, the men mentioned in the booke of *Iob*, *Dauid*, *Samuel*, the Prophets and Apoſtles, had all great knowledg in the conſtitution of the world: and of the ſundry workes of God in it. Alſo it is impoſſible throughly to vnderſtand moſt Scripture, without the knowledge of the nature of the creatures, for as much as the whole will of God vnto vs is expreſſed by reference euen vnto all his workes.

Of Phiſicke.

THe vntimely death of moſt, that the ſicke haue need of the Phyſitian,

stian, as Christ saith, and through the prayer of faith may bee saued and raised vp, as Saint *Iames* saith, demonstrateth the necessitie of this learning. See also *Isaiah* 65. 20. Furthermore, without the knowledge of anatomie, Chirurgerie, &c. many Scriptures cannot be fully vnderstood.

Of Policie.

HOw to rule ones selfe well, and others also, is the most excellent wisdome. For to make vs perfect hereunto, the Almighty God hath giuen vs all his holy Scripture, 2. Tim. 3. 16. 17. Prov. 8. 15. 16. Therefore godly policie is to be learned, and the wholsome Lawes of Christian Kingdomes are to be studied also. Experience manifesteth daily, that the ignorance hereof is the cause, why many vnlearned and vnstable people doe separate from the Church of England, they not perceiuing the difference betweene the gouernment of a Christian kingdom, and the gouernement of an houshold, or of a few priuate persons.

Of

TO know the ſituation, nature and conditions of the many places mentioned in holy Writ, and the doctrine vnto vs that ariſeth thence, is to be learned by the helpe of Geographie: and without the skill hereof moſt ignorantly very much *Scripture* is read: alſo is it not excellent in ones chamber to ſee all the kingdomes of the earth, and likewiſe the whole frame of the viſible heauens, and how each anſwers vnto other? and this Coſmographie declareth.

Of the Art of Nauigation.

IT needeth no argument to prooue the neceſſitie of the knowledge of the ſeas, and how to trauell in them: and how to order a ſhip in thoſe tempeſtuous waters: Alſo without vnderſtanding of ſea buſineſſes much *Scripture* cannot bee duely vnderſtood, as Acts 27, &c. and the *Scripture* teacheth vs how to behaue our ſelues on the ſea, as well as on the land.

Of

VVHo can prooue how long agoe it was, since the world began, and in what yeere of the world the Messias was incarnated, and likewise when those many memorable persons and matters were, whereof the Scriptures, and humane Histories doe make record? who can expound the many numbers of yeeres mentioned in *Moses*, the Prophets, and the Reuelation, vnlesse he skilleth Chronologie? who can tell the accomplishing of the many holy prophecies, without the knowledge of Ecclesiasticall Histories? How often doth the Scripture it selfe referre vnto Chronicles, as in *Esther* 10.2.&c.

Of Theologie, or Diuinitie.

SEeing that all the aforesaid Languages and Learnings are handmaids hereunto, it is necessarie for to speake some what more amply concerning this most noble mistresse. And the Prouerbe is most true:

Si Christum ne scis, nihil est si cætera scis:

If

If thou knoweſt not Chriſt, it is nothing, if thou learneſt the other things. For what doth it profit a man to know all humane Learning, and when he dieth for to bee caſt into darkneſſe among the diuels, and with them to abide in vnconceiueable torment both of ſoule and body for euer more? and this the *Scripture* demonſtrateth wilbe the eſtate of euery one that dieth without the ſauing knowledge of Ieſus Chriſt: as it is written in 2. Theſſ. 1.7.8.9 The Lord Ieſus Chriſt will come in flaming fire, rendring vengeance vnto them, that haue not knowen God, nor obeyed his Goſpel, and puniſh them with euerlaſting deſtruction: and that hee is the author of eternall ſaluation vnto none, but to them that haue obeyed him, as it is ſaid in Heb. 5. 9. And therefore hee commaundeth vs all to ſearch the *Scriptures*, Ioh. 5. 39. and firſt to ſeeke to haue his kingdome and his righteouſnes to be within vs, Mat. 6. 33. and that we walke circumſpectly, not as fooles, but as wiſe, redeeming

ſeeming the time, and vnderſtanding what the will of the Lord vnto vs, is out of euery one of his moſt holy words, Eph. 5. 15. 16. 17. And that we giue all diligence for to make our calling and election ſure, by adding to faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſſe; and to godlines, brotherly kindneſſe; and to brotherly kindneſſe, charitie: For if theſe things be not in vs, and doe continually abound in vs, we ſhall neuer fall, 2. Pet. 1. 5. 6. 7. 8. 10. And Diuinitie conſiſteth of ſoules milk, and ſoules ſtrong meat, as it is ſaid in Heb. 5. 12. 13. 14. The milke is the principles of the Word of God, and they are ſixe reckoned in Heb. 6. 1. 2. The ſtrong meate is the myſterie of Chriſts prieſthood after the order of *Melchiſedec*, and the like ſecrets hard to be vttered, and comprehended, Heb. 5. 10. 11. 2. Pet. 3. 16. And who ſo ſtudieth the Scripture in right methode, will attain in a ſhort time vnto more knowledge

therein, than they do in a great while, which proceed not in it methodically. To conclude, seeing that the skill of vniuersall Learning is necessary vnto the vnderstanding of all the will of God, with what reuerence and godly feare, ought wee to enterprise for to interpret any part thereof? with what trembling is it for to be receiued? Isa. 66.5. how is the glory of it for to bee admired? how is the ministerie of it for to be respected? 1. Thess. 5. 12. 13. Eph. 4. 11. 12. 13. How continually thankfull vnto God, ought we to be, that we haue it so sincerely translated, that we may so freely heare it, reade it, discreetly conferre of it, and practise it, vnto the glorifying of the Name of our God, and the working out our owne saluation with feare and trembling, Phil. 2. 12. in repentance towards God, and faith towards our Lord Iesus Christ, acts 20. 21. vnto whom, and to the Father, and to the holy Ghost, be glorie for euer. *Amen.*

FINIS.